

Something In

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(27)

# ANSWER

To that Book, Called

THE

## Church-Faith:

SET FORTH

By Independants and others ; agreed upon by Divine Messengers, meeting at the SAVOY,

IN

L O N D O N.

And also,

To that Book, Intituled, *The Confession of Faith*,  
Approved on by the Church of

S C O T L A N D.

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A. N. S. W. E. R.

Church-Faith:

L O N D O N

S C O T L A N D

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In Answer to that Book, Called  
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CHURCH-FAITH:

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SCOTLAND.

**T**His *Confession* (say they) was framed in *Eleven* dayes, be-  
sides the *two first* dayes, and the day of *Debate*.

*Ans.* What have you been doing all this while? Where  
was the *Apostles* so long in framing of *Faith*, and all the  
holy men of God? Have you taught people all this while, and yet  
have your *Faith* to frame? How do you look at Christ the *Author*  
of *faith*, when you are making *Faith*? Can you make the gift  
of God? Is not *Faith* the gift of God, *Rom. 12. 3.* and can you  
make it? So if men had asked a question of your *Faith* before, it  
was not made, which is contrary to the *Apostles*, for they said  
their *faith* was in them, *2 Tim. 1. 5.*

*Church-Faith.* Again you say, *The Light of Nature*, works of  
*Creation*, *Providence*, doth so far manifest the *Wisdom*, *Goodness*, and  
*Power* of God; yet not sufficient to give the knowledge of God, nor of  
his Will.

*Ans.* Is this your *faith*? May the wisdom of God, and the  
*Power* of God be known, and not his Will and knowledge of him?  
*The natural man knows not the things of God: But the Wisdom and*

Power of God are the things of God, and where his Power and Wisdom is known, is not the salvation known?

*C. F.* Again you say, *The Lord revealed himself unto his Church, and afterwards for the preserving of Truth, and comforting the Church against corruption, malice of Satan, and the World, he hath committed the same wholly unto writing, which is Scripture, to be most necessary, those former wayes of Gods revealing himself being now ceased.*

*Ans.* Have you not denyed the Knowledge of God here, and of the Son, which is known by Revelation, and denyed the Faith, which revealed from faith to faith, which the Just lives by? And having denyed the fear of God, to which the things of God is revealed to them that fear him, have you not denyed the grace of God, which is brought at the Revelation of Jesus? Having denyed the Spirit of God, which reveals the things of God, and faith, all is committed to writing, to stand against the Devil, the World, and the Flesh; and is Gods former revealing himself now ceas'd? Is not God the same that he was, and Christ the Head of his Church as he was, who opens among them and reveals? Have you not denyed his Offices here? and put it to Scripture? Had not the Jews that killed Christ them, and all Persecutors upon earth them, which must know the Wrath of God revealed upon them? They must know that Revelation is not ceased, either to their Salvation, or Destruction. In this you have shewed your Ignorance of the Form of Godliness in the Scriptures.

*C. F.* And also you say, *The infallible Rule of interpreting the Scriptures, is Scripture itself.*

*Ans.* Then be not you angry, and Persecutors of them which has Scripture that will interpret it self, and deny you. And why do you sue people, and cast into Prison for means? Your work is at an end. If the Scripture it self will interpret it, then ye need not your Expositions; but we must tell you, That which interprets Scripture, is that which gave it forth, which all Christendom is on heaps about, being out of the Spirit which gave it forth. Now mark, this is Church-Faith, Every one that has Scripture, has the infallible Rule which itterprets it self; here you have shut your selves out from being Interpreters, and then be



be not angry at people because they do not come at you for Interpretation.

C. F. And further you say, *The supreme Judge of all Controversies in Religion, Doctrine, Opinions, Councils, Writers, and Spirits, can be no other but the Scriptures; in whose sentence we are to rest.*

Ans. Have you not thrown out Christ the supreme Judge, and God, and the Saints, and the spiritual man which judgeth all things; and so people being out of that which gave forth Scripture, they fall into heaps about Scriptures; and Christ saith they *must come to him the Scriptures testifies of*, if they have Life, and doth not say Life is in the Scripture: For the Jewes had that which could not judge rightly, but *Abraham* could judge, and *Enoch* before Scripture was written.

C. F. You say, *The Scripture by Inspiration was given to be a Rule of Faith and Life, because it is the word of God, and without that men do not understand they have all Scripture.*

Ans. The Rule for the Faith, is God the Author of it; and the Faith rules the Life, which Christ is the Author of, in whom the Scriptures ends: And had not *Abraham* and *Enoch* a Rule for their Faith and Life before Scriptures were written?

C. F. And the Scriptures signifies Writing, you say.

Ans. The Word was in the beginning before that writing was, or Scripture given forth, and the Scriptures ends in the Word; for the Word remains when that is fulfilled, and that is the Rule; and that is the Wisdom, for the Life by which men should be ordered to Gods glory. And was there no Counsel of God but what the Scripture spaks of to salvation and life? Did not God speak many things, and Christ many things, which were not written in the Scriptures? If they were written, the World could not have contained the Books. So do not persecute them that say, the Scripture is the Word.

C. F. And you say, *The Scriptures are so plain that the unlearned through use of ordinary means, may attain to the knowledge of them, one place of Scripture opening another.*

Ans. Then be you silent, and make not a Trade of them; for your Trade is at an end, If the unlearned can attain by ordinary means, one Scripture opening another.

C. F. And

C. F. And you say, *The holy Spirit speaking in the Scriptures*, in your Eighth Page.

*Ans.* Where did Christ or the Apostles say, the Spirit spoke in the Scriptures, but the Spirit spoke in them that gave it forth, and the Spirit of the Father *speakech in you*, and they spoke forth Scripture by the *Holy Ghost*? And whereas you speak of *three Persons in the Trinity*, these words you have out of the *Common-Prayer* and *Maß-book*, not of the Scripture; therefore why do you find fault with *Papists* and *Common-Prayer-men*, who are your Teachers in this, and not the Scriptures; for the Scriptures speaks of *Father, Son, and Holy Ghost*, but not of three Persons.

C. F. And further you say, *That God hath not Decreed any thing as that it would come to pass.*

*Ans.* This is contrary to the Apostles words, *Rom. 8. 29. Eph. 1. 5, 11, &c.* And if Angels and men be numbred and decreed, so that they cannot be increased nor diminished, then you may all hold your tongues; for you can add nothing to them by your Preaching: But doth any come in the Election into Christ, without *Faith which works by love*? And is not all *Reprobates* which are out of the *Faith*? And is not this *Faith* in the creatures? And is not Christ the *Redeemer of the World*, and came to reconcile all into one, (things in Heaven, and things in Earth) and destroy the Devil, the Author of separation between man and God? And is there any thing that shuts out, but unbelief in the *Light which doth enlighten every man that comes into the World*, and there they that believe in him do become *Children*? And doth any know *Election* and *Reprobation*, but they that be in the Power that gave forth Scriptures? Can you know this which denies Revelation? And have you not denied the Spirit of the Creation, when you say, *Man was left to the liberty of his own will in the Garden*; I say, Was not man left in the Power of God? And doth not the Scriptures say, *The Serpent deceived them*? So did they not go from the Power, and so lost the good will, being subjected by the evil, having lost the Power and Principle of God, which should have had dominion over the handy-works of God, and over the Powers of darkness.

C. F. And you say, *God leaves his Children to the corruption of their own heart, that they may be humbled.*

*Ans.*

And was  
not this  
the De-  
crece of  
God?

*Ans.* A child of God, is born of God; and he that is born of God, doth not commit sin, but overcomes it; and sin doth not humble, but lift up and harden; and when people go into the corruption of their own heart, they go from the Light of the Spirit of God in them; which as it leads, so it mortifies and brings down, and by it his children are guided.

*C. F.* And in your seventh Page, you say, *This Original corruption of nature during this life, doth remain in those that be regenerated, although pardoned and mortified by Christ; and every sin, both Original and Actual, is a transgression of the Law, and the curse of it subject to Death, Temporal, and Eternal.*

*Ans.* The Original of sin and corruption is the Devil, which brings misery Temporal and Spiritual; and the Original of Righteousness is God, for Christ is Gods Righteousness, who destroyes the Devil, the Original of sin and transgression, and brings man back again to God, and makes him clean; so that in them is not the Original of corruption, for Christ destroys that Original, which is the Devil. And did not you say, That *Those that are called of Christ, were justified and sanctified; and Christ the end of the Law, destroyed the Original sin, and so became a Curse, to take away the Curse, which brings a Blessing, and so brings man out of Temporal and Spiritual misery, by destroying the Original of sin, and corruption, which is the Devil.*

*C. F.* Again you say in the 18th Page, *The distance between God and his creatures is so great, although reasonable creatures.*

*Ans.* The reasonable creature is of Faith, and Faith is that which gives victory over that which separates from the Lord, and brings to have access to him, and doth please him, and so is not at a distance from him, *Rom. 5. 2. Eph. 3. 12. Heb. 11. 6.*

*C. F.* *The Promise is to all those that are Ordained to life.*

*Ans.* Was it not the Promise of God, that the Seed of the Woman should break the Serpents head, the Deceiver of the World? And doth not He lighten every man that comes into the World, that all through him might believe? And is not he the Saviour of all men, especially of them that believe? And they that believe hath the Promise. Is there any condemnation but to such as doth not believe in the Light? And what do the talking of the Sacrament, or Preaching the Word, whenas you say, *Nothing can be added,*

added, either to the *Elect or Reprobate*? And as for the word *Sacrament*, you need not find fault with the *Common-Prayer-men*, for you had it from thence, and not from the *Scriptures*; in which you may read of *Baptism*, and the *Supper of the Lord*: and as for preaching the word, did you not say, *God had committed all unto writing*? And the Word was before writing was, and now you say, *Christ is appointed to be Prophet, Judge, King, and Saviour*, and before *Scripture* was *supream Judge* with you.

Again, where doth the *Apostles* speak of *two natures* in *Christ*, or of his *Humane nature*? Is not *Humane* from the *Ground*, *earthly*? and was not he from *Above*, the *second man*, and his flesh from above, which came down from *Heaven*, and was not the *first man of the earth earthly*? And was not the *Nature of Christ Divine*? And do you not say in your 18th Page, *That the Scripture is the supream Judge*? And do you not say in Page 21. *That God hath put all judgment into the Sons hand, of men and Angels*? Is not this contradiction, to put that upon the *Scriptures*, which belongs to *Christ*?

And also you say, *Christ making Intercession for his people*, he reveals to his *Redeemed*, &c. and yet you say in Page 2d, *That Revelation is ceased to his People, and to his Church*, and has committed all unto writing: Is not this *Babylon* you are building, which must down, sets up with one hand, and pulls down with another?

Q. F. And further you say, *When God Converts a sinner, and Translates him into the state of grace, and frees him from the natural state of Corruption, and Bondage under sin, by which he is imboldened to do that which is spiritual and good; yet you say, By reason of the corruption in him, he doth not perfectly will that which is good, but that which is evil.*

Ans. Mark now what contradiction this is: First you say, *God Converts and Translates a sinner into the state of grace, and frees him from the natural state of Bondage under sin*; and yet such is the strength of *corruption in him still*, that he doth not will that which is good, but that which is evil; when you confess he is redeemed from under it. And you say, *That Elect persons, which are incapable of being called outwardly by the Ministry of the word*: And did you not say before, *That to be Elect Nothing can be added*? But we must tell you, that they that will not hear the *Ministry of the word*,

word, doth not hear Christ; for the Elect knows the Word from the Beginning, and in it is his life.

And are not you in the natural state, who say in your C. F. that *Revelation is ceas'd*; and in the Reprobate state, who saies, that *God justifies his People, not by any Righteousness in them, or for any thing wrought in them, or done by them, but for Christs sake alone.*

*Answ.* Is not Christ and Faith in all them which God hath justified; and if *Christ be not in them, are they not Reprobates?* And if Christ be within his People, is not there the *Righteousness of God*; and is any man justified without that which is in the heart, which *works by love*; and has not the Believer the *Witness in himself* that saves him? And may not Reprobates impute Obedience of Christ without them, and Crucifie him within them, even to themselves afresh? And doth any own his Obedience without them, but who has him within? and are not all you in the dead *faith* which works to *Wrath*, which are not in the true *Faith which works by love*? 2 Cor. 13. 5.

C. F. In Page 27. you say, *God did decree from all Eternity, to justify all the Elect*; and yet you say in your 10th Page, *he decreed not any thing, because he foresaw what would come to pass.* Do you not forget what you said, and so say and unsay clear non-sence? And in your 29th you say, *They who are effectually Called and Regenerated, having a new heart and a new spirit created in them, & are forthwith sanctified really and personally, through the vertue of Christs Death and Resurrection*, and by his Word and Spirit dwelling in them, that the whole body of sin is destroyed; yet this sanctification is through the whole man imperfect in this life, there abides some remnant of corruption in every part.

*Answ.* Doth corruption in the new spirit, and in the new heart remain? For you say, *Every part is imperfect.* You say, that *Sanctification throughout the whole man is imperfect*, and yet the *dominion of the whole body of sin is destroyed*? And after this is destroyed and regenerated really and personally, through the virtue of Christs Death and Resurrection, by his Word and Spirit dwelling in them; yet this Sanctification through the whole man is imperfect, there remains still some corruption in every part. What a Sanctification is this, and a Doctrine of confusion, who would either trust body or soul with you, and with such Doctors as you are, that set forth such 1 Cor. 1. 30.



an ignorant Faith? But we must tell you, That Sanctification is perfect, which is Christ; but what can you set forth otherwise, which say, *Revelation is ceased?* you may as well say, *The fear of God is ceased.*

C. F. Again you say in Page, 30. *That Prayer and Sacraments, doth encrease the faith of the Elect.*

Ans. And before you said, *That nothing could be added to the Elect.* And in your 12th Page you said, *They were justified by nothing wrought in them.* And again you say, *Your Ministry is to work faith, and the Spirit in them.* Doth not your Doctrine contradict it self? And if you did obey the Commands of God, trembling, as you say you did, then why persecute you them which doth tremble at the word of the Lord? and when do you remember your particular faults, and come into that Faith which works by Love, and confess and forsake your sin? not like Pharaoh, and Herod, who confessed, but did not forsake.

C. F. And whereas you say Page 33. *Edifie your Brethren, Adorn your Profession, stop the mouths of Adversaries.*

\* Ans. Why then do you fill the Goales with the servants of God, whose spirits you are not able to resist; but are crying to Magistrates with Packets of Letters, like Saul, who had not the spiritual Weapons, but was holding up his Temple-worship, before he was converted; but your fruit declares your works not to be of faith, and you not to be the Spiritual-weaponed men which is to stop the mouths of gain-sayers, and so doth not adorn the profession of the Gospel; and as for Grace, do you not say that *The grace of God hath not appeared unto all men*, which brings salvation? And is it not the work of faith that mortifies sin? And is not victory gotten by them? And doth God look upon you in his Son, as he is within you, or as he is without you, and to Reprobates? For this was spoken to the *Corinthians*, that *Christ was in them except they were Reprobates*; for they might live in a profession of Christ without them, and have all Ordinances, yet without he was in them, they were *all Reprobates*. And doth Christ accept those works that are blameable and reprobable? Are those works wrought in God and in the Light? And are not you in the state you speak of in Page 36. by your profession of the Word, and of the Scriptures, without the Life, falling into Tempta-

Temptation, and hardness of heart, wounding your consciences, and scandalling of others? And are not all they that be not in the same Spirit that gave forth the Scriptures in a false hope, and follow their own spirits? And doth any believe in the Lord Jesus Christ, that doth not believe in the *Light which doth enlighten every one that cometh into the World?*

*C. F.* And you say, that *True Believers may have their assurance shaken.*

*Ans.* But doth not the Scriptures say, that *True Believers is entered into Rest, and is born of God?* and doth not he go from the belief when he is shaken? And you say, *God gave a Covenant of Works to Adam and all his Posterity, which is a perfect Rule of righteousness written in Tables.* Did not Christ that brought life and immortality to light, end the Law, and the Hand-writing, and the Command to *Adam*? And who is in Christ, feeds upon life, and lives for ever; for they that come into Christ, comes into him who is the end of the Command, and so into a state above *Adam*, and into him which abides in the *House for ever.* And where doth the Scripture speak of a Covenant of Works? And is not your faith worse than the first Covenant?

*C. F.* Again you say, *The Law is a rule of Life to Believers as well as others,* and *The Moral Law doth bind justified persons as well as others, to obedience for ever.*

*Ans.* Christ is the end of the Law for righteousness sake to them that believe; and the end of the Commandment is Love out of a pure heart, and Love fulfils the Law, so therefore fulfilled and ended, and the justified person is by Christ, who is the end of the Law; so they come through the Law to be dead unto it, and made free from it by the obedience of Christ, and so come to be of his flesh, and the Law commands *Carnal Weapons* to fight with, but the Gospel *Spiritual*, and to love enemies, which in the Law did hate them; where we see all the professions of Religion in the hatred, not in the love to enemies.

*C. F.* And further you say, *It is lawful to proceed against by censures of the Church, and by the Power of the Magistrate, all such as practice erroneous Opinions, or publish them that are destructive to the Peace.*

*Ans.* Where did ever Christ or the Apostles bring any be-



fore Magistrates for their Opinions, though they were never so bad, and imprison them as you do? has not this discovered your weakness, and nakedness, and unarmed men in the Spirit, and Weapons, and to be Apostated from the Apostles and the Gospel-Weapons? And do not all you worship the deceit of your own heart, that be not in the same Spirit and Power the Apostles were in? And can any worship God in Spirit, but he must witness Revelation? Or can any worship God according to his own will, except he be in the same Spirit the Apostles were in? And is not all your singing and fasting out of the Spirit and Power the Apostles were in, like unto the fasting of them, that smite with the fist of wickedness? Therefore are so many wicked Fists up in the whole Christendom one against another, among whom the breach is not made up, nor iniquities Bond broken. Do not you all fast this Fast, and lift up a wicked fist one against another, and is not your Songs such as must be turned into howling? And do you not give them *Dauids Tremblings, Quakings, Prophecies, and Praises* that he sung in Victories in outward Wars, to sing without distinction; yea to all such as have not the Spirit, but deny the appearance of the grace of God unto them? Do you not all sing together without Spirit and Grace? Is not your Principle, that *All men have not the Spirit, and that The grace of God hath not appeared to all men, and all men have not grace?* And yet will you not Bid them sing in the Spirit, and sing in the grace? And yet we must tell you, that the grace of God hath appeared to all men, and they that grieved the Spirit, are re-proved by it; and they that are led and guided by it, and has unity with it, may sing in it; but they that grieve it, and vex it, cannot worship God in it, nor pray in it, but they sing in the birth that is born in the flesh. And where doth the

C. F. Apostle tell of a *Moral Law, or a Moral Commandment*, and that God hath appointed and changed the Sabbath to the first day of the week, to be kept to the end of the World, called a *Christian Sabbath*, and to be kept holy for his Worship.

Ans. Did ever Christ or the Apostles call the first day of the week a Sabbath, and command it onely to be set apart for Worship? Did not the Jewes Sabbath signifie *Rest*, and is not Christ the Lord of the Sabbath, that destroyes the Devil, and gives

gives Rest to the Creation? And doth not the Apostle bring them off *Sabbath-day*, and *dayes*, and *observing of times*, and was afraid of them that did, lest he had bestowed upon them labour in vain, *Gal. 4. 10.*? And is not the Apostles labour in vain bestowed on you in his Epistles, that are observing *dayes*, and *Sabbath-dayes*, and Judging one another about them? And are not you such as neglect the Body which is Christ, and are the Will-worshippers, *Coll. 2. 24, 29*? Did not the Apostle say you should not Judge one another about *Daies*, but he that observeth them, let him observe them to the Lord; and that every one should be fully perswaded in their own mind? *Rom. 14. 5.* And whereas the Apostles and Saints met together the first day of the week, that we own, and God is to be worshipped in Spirit and in Truth, and that every day; not one day onely apart: And Christ that is Lord of the Sabbath, that destroyes the Devil, which made things unclean, reconciles to God, and makes all things holy and clean; and what doth your Sabbath type forth?

C. F. And further you say, *Oaths and Vowes is a part of Gods Worship, and the name of God is that by which men ought to swear; but to swear vainly and rashly, is to take the Name of God in vain; but it is a sin to refuse a true Oath.*

Ans<sup>w</sup>. Here you teach a contrary faith to Christ and the Apostles, which we find all Christendom in, and teaching so to do; which did not Christ nor the Apostles: For all false and vain oaths were forbidden in the time of the Law which the Jewes had, the true oaths which they were to perform to the Lord, which the Oath Christ came to end; for the oaths tyed up to God: but Christ the Oath and Covenant of God, ends those oaths; and though the Prophet sware, and David swore, Jacob, Joseph, and Solomon, and Abraham; yet Christ was before Abraham, before Moses, and a greater then Solomon is here, who saith, Swear not at all. Now if you say the Angel swore, yet I bring forth my First-born into the world, and let all the Angels worship him. And if you say Men in strife swear, and an Oath is to end Controversies among them. I answer, Christ that destroyes the Devil the Author of strife, he ends the Oath, and saith, In all your communication let your Yea, be yea, and Nay, nay, for what soever is more cometh of evil; This is the command of a King of kings, who hath

all

*all Power in Heaven and in Earth given to him*, which all his true Subjects obey with Yea and Nay in all their communication, whereby they are kept out of evil; and therefore now that which *Christ* doth forbid, doth not belong to the worship of God, *Matt. 5.* And above all things my brethren, swear not, saith the Apostle; neither by Heaven, nor by Earth, nor any other Oath, lest ye fall into condemnation. Now can they be in the Worship of God, who are in the condemnation, and are forbidden by the Apostle? Must not you needs be the false Apostles, that teach that which the Apostle saith brought condemnation? And are not you them that call *Christ* Lord, and yet do not the things that he commands? Are not you the false Teachers, that teaches that which he forbids? Doth not *Christ* say, his Commandment is Life, and they go into the evil of condemnation that deny it, and disobey it, *Jam. 5. 12.* doth not yea and nay in communication end Vows? Is not yea and nay the end of all oaths in the new Covenant, though there were oaths in the old Covenant which *Christ* ends? and you that do not *Christ's* words now, if ye had lived in the dayes when he was upon earth, ye would not have heard him, but persecuted him as ye do us; we know your spirit from his Spirit.

C. F. Again you say, *The Magistrate is to take order that all Blasphemy, and Heresie be suppressed, and Abusers of the Worship, and to preserve peace in the Church.*

Ans<sup>r</sup>. Why could you not have said like the Jewes in the Temple, *Help men of Israel?* The true Church is the Body, of which *Christ* is the Head, and true Magistrate and King, that destroyes the Devil, the Author of Blasphemy and Heresie; this the Members of his Church know, which is all spiritual Weapons, not carnal; do not you make the Magistrate as the *Jesuites* do the Pope, to persecute people with carnal Weapons, and set up Goales for them? which never did the Apostles in the true Church in the Primitive times, wherein was the true Foundation laid for wrestling with spiritual Weapons; so are not you like the Jewes and Heathens with carnal Weapons, and are of the Beast, and false Prophet, and Dragon to worship compelling, and of the false Church, since the true went into the Wilderness, and hath slain the Witnesse, and persecuted about Religion, which

which has not born the Mark and Image of Christ Jesus, to love enemies ?

*C. F.* And you say, *For preventing Uncleanness, let every man have his own wife.*

*An.* This is the Marriage in the Fall, since man was driven from God into the earth, whence cometh earthly desires; so the Hea-then hath gone together like Beasts, and the Apostate Christians the same in those desires, and put together by men, and after put asunder : The Jewes went together that knew the Power of God, and after hardness of heart got up among them, they were parted asunder ; but in the beginning it was not so, God made them Male and Female; so whom God puts together, let no man put asunder; and this is the state of them that are Redeemed out of the earth, and so over Jewes Marriage, Gentiles Marriage, and Apostate-Christians Marriage, and doth not go together to prevent concupiscence, but to the glory of God, and the Bed undefiled, being joyned by God, who is chief Supream, that doth Marry people, and no man is to put these asunder again.

*C. F.* And in your 55th Page you say, *The purest Churches under Heaven are subject to mixture and error.*

*Answ.* Is not the body of Christ, which is the Church which he is Head of, which he had purchased with his own blood, and redeemed; which is without spot or wrinkle, or any such thing, which is the Pillar and ground of Truth, and the gates of Hell cannot prevail against it; this is without mixture and error, for mixture and error is out of Truth : But this mixture is in your Church, which is gotten up since she went into the Wilderness, which is invented by you that be in the mixtures and errors, which is not the Pillar and ground of Truth; which hath persecuted and killed with your carnal Weapons, and hath been set up by the Authority of man, but Christ set up his own Church with spiritual Weapons, who is the Head of it; but yours is held up by carnal, for mixture and error is Babylon; but now the true Church is coming out of the Wilderness, which Christ is the Head of, the Lambs Wife, and so he is the Head of the Woman.

*C. F.* Again, *Communion of Saints*, you say, *which they have with Christ, doth not in any wise make them partake of the substance of his Godhead.*

*Answ.*

*Answ.* How have we then communion with him? Doth not *Christ* say, he will dwell in them, and that he is in them, except they be *Reprobates*, and doth he not say, that God will dwell in man, and walk in him, and they are his Temple? And yet not partakers of the substance of his Godhead, you say. Is not the Spirit and Power the substance of his Godhead? How ignorant are ye of the Scriptures, that go about to set up *Church-Faith*?

*C. F.* Again you say, *There is two Sacraments, Baptism and the Supper of the Lord, and the Elements are Bread and Wine; but after the Minister hath blessed them, they are set apart for holy use; and when ye feed upon the Sacrament, ye feed upon Christ.*

*Answ.* Did you not say before, *There was a power in them*; and what differ you from the *Papists*, who say, when you feed upon the outward, you feed upon *Christ*: when you have blessed them, they are set apart for holy uses, and call them *Sacraments*: Where did the *Apostle* call them *Sacraments*, and tell them they should set Bread and Wine apart for holy uses? Doth not *Christ* that destroyes the Curse and the Devil, bring the Blessing upon all things, and so are they not sanctified by the *Word and Prayer*? And you take it at Dinner, and *Christ* and the *Apostles* took it at Night in remembrance of his Death; and what the *Apostle* had received by Revelation, he delivered to the *Corinthians*? But you that say you have it not by Revelation, you have it not from the Lord, but from the Letter; and the *Apostle* saith to the *Corinthians*, *Cor. 1. 11. Examine and eat, Shew forth the Lords death till he come.* And in the 2d. Epistle, Chap. 13. he bids them *Examine themselves* again, and prove their own selves, knew they not that *Christ* was in them, except *Reprobates*? So if *Christ* be in them, they need not be put in memory of him; for after the *Apostles* had eaten and drunken with *Christ* in remembrance of his death, and shewing it forth till he came; they question whether he were the *Christ* or no, and therefore he calls them fools, *Luke 24. v. 25.* and therefore they had need of something to put in memory of him till he came; but when he is come and witnessed within, what need any outward element to put in mind of him; and the *Apostle* brought the same *Corinthians*, after he had delivered those things unto them, which was to them in memory of *Christ*, in the first Epistle; but in the second he brings them

them off things that are seen , and tells them they were *Temporal*, but the things that were not seen *Eternal*; and Bread and Wine is seen : And he tells them of knowing *Christ once more after the flesh*, 2 *Cor. 4, 5 Chapters*, And *If ye be risen with Christ, seek those things that are above*, if ye be dead with him, and risen with him, for *Wine* is below, *Col. 3. 1.*

C. F. And you say, that *Baptism by water* is a sign and seal of the Covenant of grace, ingrafting into *Christ*, of *Regeneration*, and of remorse of sin, and is *Baptized into the Father* : And you say, *Water should be poured upon him*, and the *Sacrament of Baptism* is to be but once administred.

Ans. Where did ever *Christ* or the *Apostles* call *Baptism* a *Sacrament* ? And did not the *Apostles* baptize such as had been baptised by *John* ? *Acts 1. 19.* And where did the *Apostle* say, they must pour water upon them, and it was a seal of the Covenant of grace, and ingrafting into *Christ* ? Is not the seal of the Covenant the ingrafting into *Christ*, the *Spirit* ? And are you not all on heaps about *Water* ? And who baptised *John*, and many of the *Apostles* and *Disciples* ? And did not the *Apostles* tell the *Gentiles* of one *Baptism*, and one *Faith*, with one *Spirit*, into one *Body* ; which plunges down the corruption gotten up into transgression, by which people goeth into many bodies; and that is the cause why all *Christendom* is in so many bodies, being out of the *Baptism of the Spirit*.

C. F. And further you say, *Christ as King*, to the *Officers* of his *Kingdom*, the *Keys of the Kingdom* hath committed, to shut the *Kingdom* against the *impenitent*, both by *Word* and *Censures*.

Ans. You that say *Revelation is ceased*, you have not the *Power*, nor the *Spirit*, nor the *Keys of the Kingdom*; onely you have the *Letter* that speak of these words: but *Christ* is not as *King*, but he is *King* and *Head of the Church*. And as for your *Censures*, they are such as bring you all into heaps; for those that have the *Keys*, must be in the *Power* and *Spirit of God*, by which things are revealed, what must enter into the *Kingdom*, and what must not; and what must be admitted, and what must not; which *Revelation* you say, is ceased, so a false *Church*; for the *Apostle* saith, *If any thing be revealed to him that sits by, let the first hold his peace, that all may learn, and be comforted, and edified*. So in the *Church* we say, There is *Revelation* and *Prophecie* in the true *Church*, 1 *Cor. 14. 30.* And are not all you that deny *Revelation* and *Prophecie*, open enemies to *edification* and *Church-Government* ?

C. F. And you say, *It belongs to Synods and Councils, and to Ministerial*



rial men to determine controversies about Faith, for Synods and Councils may err, therefore not to be made a Rule of Faith.

\* *Ans.* Then why will you set forth a Rule of Faith, and why do you offer to determine, seeing that which you have set forth, is not to be made a rule of, seeing you may err? Or how dare you take upon you to set forth a rule of Faith, seeing you deny Revelation? for Faith is not known but by Revelation which is revealed from Faith to Faith, which the just lives by.

C. F. And you say, *The Elect is to justification, and the Reprobate is to damnation, who are wicked and disobedient.*

*Ans.* Mark then, they disobey something; and is any Elect but whom Christ is in? And doth not he in his day judge all the contrary for disobeying the Power and the Light? And you say again, *All judgment is committed to Christ*, & before Scripture was supreme Judge with you.

C. F. And you say, *That people shall be raised from the dead with the same body.*

*Ans.* Doth not the Apostle say, *That which thou sowest, shall not be; but God gives it a body at his pleasure*: Yet I tell you, *You shall give an account of the things done in your bodies, and the resurrection of the just and the unjust shall you know, and All men must give an account, to receive according to their works, whether they be good or evil*; and you to make Ministers, and deny Prophecy and Revelation, how can you lay on the hand which has not the gift of Prophecie, *1 Tim. 4. 14.* which you cannot hold by Tradition? And you say, *Nothing is to be added to the Scriptures*; then why do you add, and set people all on heaps about your additions?

C. F. And you say, *You being dissatisfied that your Brethren about London has published your opinions and apprehensions of Church-Government, yet you humbly conceive, that the Committee will take into consideration the difference of Opinions in the Assemblies of Divines in point of Church-Government, and to endeavour to unite them if it be possible.*

*Ans.* What a breach is here amongst you, that you must have the Committees of the Powers of the earth to unite Divines? Where did ever the Apostles or the true Church thus before your Apostacy? But this is your conceivings, and apprehensions of Church-Government, that you fall out about, and not from the infallible Power and Spirit which teacheth true Humility? And why may not your Church-Faith be as grievous to Gods people, as ye say *Common-prayer* is? So you are making *Models* and *Platforms*, and neither you nor your Bre-

thren



thiren in *New-England*, nor at *Savoy*, nor your Brethren *Presbyterian*, which say *Revelation is ceas'd*, can be in the true Faith, which works by Love. But the *Independant* will stand up for his *Church-Faith*, and stir up the Powers of the Earth to hold it up, &c the *Presbyterian* he wil cry out to the Magistrate to hold up his *Directory*, and take the *Common-Prayer-man* by the Throat, and pluck him out of his Authority; and the *Common-Prayer-man*, he will cry out for the Authority to hold it up, and he will take the *Papist* by the Throat to pluck him out of his Authority; and the *Papist*, he will cry out to uphold his *Maß*, and take the *Common-Prayer-man* by the Throat. Away for shame, hold your hands still, and come to spiritual Weapons: Are ye not like to a company of Mad people, degenerated from the Apostles, to the Powers of the earth, to hold up that which every one invents? The *Papist* his *Maß*; the *Common-Prayer-man* his *Prayer*, and others their *Common-Prayer*; the *Presbyterian* his *Directory*; the *Independant* his *Church-Faith*. Now hath not these things been tollerated since the Apostles dayes by the Powers of the earth, since the Witness was slain, and the true Church went into the *Wildernes*; by which all this persecution of one another hath been about those things which you have invented and set up, and say *Revelation is ceas'd*, and *Prophecie is ceas'd*, and they have not the same Power the Apostles had, which gave forth the Scriptures; so out of this, in which is the unity, which every one must come to, the Spirit of God which reproves him; and to be led by that in which they must have unity with God, and the Scriptures, given forth by the Spirit, and one with another.

C. F. And do not you say, that *The Scriptures have been kept pure in all Ages*? And do not you say again, *there are many errors in them*? and yet call it the Word, and so contradict your selves.

Ans. Can any thing keep the Scriptures from Errors, but that which gawe them forth? For else they will call the Scriptures Errors, as they did of old; but how can you but run into error, that say *Prophecie is ceas'd*? May you not as well say *Expounding is ceas'd*? Doth not the word signifie as much? And do you not say in your *English-Schoolmaster*, the Scripture is the word of God? And then you say in the same Book, *The Scriptures signifies writing*, so contradict your selves; for the Word is God, before it was written; and so *Babylon and confusion*: Can you try the Spirit, who say *Revelation is ceas'd*? Are you not rather such as are tossed to and fro, carried about with every kind of Doctrine, and so bring nothing to perfection, and so not in the Ministry work,

\* which is for the *Perfecting of the Saints*; so all your liberty can but be in the flesh, who are not in the Spirit, as they were that gave forth the Scriptures; the fruits of the flesh shewes it self, for we say, that *Hebrew, Greek, and Latine* is not the Original, which ends at *Babel*; and *John* saith, they must be *redeemed out of Tongues*; and *Paul* saith, *Tongues must cease*, 1 Cor. 13. 8. and who are Ministers of the word, are come to that, before Tongues were, which ends at *Babel*; and the Scriptures were given forth to be read, believed, and fulfilled, and the thing to be enjoyed, the Scriptures speak of, which is *Christ the Light and Life of men*. So we say to all people, Read the Scriptures, and believe, that you may enjoy the things they testifie of: The Faith of the true Church is the gift of God, the Pillar and ground of Truth, which *Christ is the Author of*, which Faith cannot be made or fram'd of men, but that which you make, men change, and fight about it, as the Heathen about their gods; but the true Faith remains, 1 Cor. 13. 13. by which Faith, they that are of the Church have victory over them that are separated from the Lord, and by which Faith they have again access to God; and in which they have the unity. The *Mysterie* of it is held in a pure conscience, and so this Faith which is a mysterie, you cannot frame, which works by Love, and is the Saints strength, by which they overcome, and not by carnal weapons; for Christ is the Defender of it, who is the Author and finisher, and the Head of the Church his Body: And we are a people that need not your Directory, nor Church-Faith to teach us what you have given forth, who saith, that you have not the same Spirit as they had which gave forth Scriptures; for the Spirit that gave forth Scriptures, teacheth us how to Pray, how to Sing, Fast, and give Thanks; how to Read, and how to walk to God and man, how to Worship God, and in what, for it leads us into all truth, which is our Comforter, in which we have unity and fellowship, and know Sonship, and to know our Religion which doth never change; and so the Spirit of Truth which gave forth Scriptures is our Directory, Guide, Leader, and Comforter, which reproveth the world for sin; this lets us see the end of all Directories and Faiths which men invent, which have not the Spirit as the Apostles had; and when they cannot hold it up, they cry to the Powers of the earth to help them: and these we see from the Spirit, erred without the Spirit, with whom we cannot trust bodies, spirits, nor souls in their hands, but have committed them to the Lord, whose they are. And you say, The word of God contained in the Scriptures, which signifies Writing. I say, Doth not they which gave

gave forth the Scriptures say, that *The Word is God*, and the *Heaven of heavens cannot contain him*, much less the Scriptures which testify of him : The Apostles bade *sing in the Spirit*, you sing in the *Letter* and the *Flesh*; that birth will persecute him that is born of the Spirit : The Apostle bids *Pray in the Spirit*, and you *Pray in the Letter*, and say you have not the Spirit the Apostles had : The Apostle saith he was a *Minister of the Spirit*, and ye are *Ministers of the Letter*, of their words; and saith, *No man hath the Spirit the Apostles had, which is infallible.*

C. F. You say, *The imperfection of sanctification in Believers, arises from the raiment of sin, abiding in every part of them.*

Ans. *Sanctification* is perfect, not imperfect it self; imperfection abideth in the unbelieving part, not in the Believer, which passeth out of death to life, and so from abiding in every part; what a Sanctification is that when sin abideth in every part?

All Religions will fight about *Religion and Worship*, like the *Heathen* about their gods; *Jewes, Gentiles, Papists, Protestants* of all sorts, which be out of the Power of the Lord, and the Royal Spirit, and the Royal Seed, which hath the Spiritual weapons; and out of the Royal Command, to the Royal Priest-hood, which saith, *love Enemies.* And lawful Oaths is not a part of Gods *Worship*, for Christ that teacheth how to worship God, and in what, forbiddeth *Swearing*; and the Apostles said it *was evil*, and they fell into condemnation that swore; so we say that swearing is no part of the worship of God, for Christ ends the Law and the Oaths.

The Scriptures which you do speak of and shew forth in all your Books, is owned; but all your imaginations of them we deny; but they are all owned in themselves and places, and are ours, which end in Christ, who is ours, in whom we are that remaineth.

C. F. And whereas you say, *It pleased God to make all things, whether visible or invisible, of nothing*, in Page 15.

Ans. Here your ignorance is shewen; Was not man a thing? and was not he made of the dust of the ground? and were the invisible things made of nothing? and are not all things of him, and for him, and through him? Then how say you, *All things are made of nothing?* Contrary to the Scripture, *Gen. 2.*

And have you not persecuted about your *Church-Faith*, as *Nebuchadnezzar* about his *Image*, that knew not that *the Kingdom of the most High ruled in men*: So ignorant are you of *true Faith*, the gift of God, which you have not power over, but your own that you make, you may; but

but kills one another, as the Heathen about their gods they make.

★ And we are a people that are redeemed from the World and Earth, and need none of your *Church-Faiths*, which you have framed in *Eleven dayes* time, and your other *Three dayes* set apart; for Christ is the *Author of our Faith*, which is the *gift of God*; which is a *Mysterie* held in a *Pure Conscience*. And we say, that all the Priests in *Scotland*, *London*, and *New-England* cannot make the gift of God, the *Mysterie* which remains; and by which men are justified and saved: Neither have they power over it, which bringeth to have access to God, and gives us victory over that which separated us from God; and so we need none of their faith to lead us, for the Faith that Christ is Author of, we live by, which they cannot make nor frame; and though they may cry to the Magistrates to help them to hold up their made Faith, which Idol they cannot hold up themselves, which they have invented, and are not in the Life and Power that the Apostles were in, who gave forth the Scriptures, and say *Revelation is ceased from people*, and *There is no victory while people be upon the earth*; this is the fruits of the framed faith, which we need not; for the Spirit that gave forth Scriptures, teacheth us to know who is the *Author of the Faith*, and *Finisher of it*; and this Spirit teacheth us how to *Pray*, *Sing*, *give Thanks*, *Praise*, *Rejoyce*, *Faith*, *Worship God*, and in what and how to *walk to God* and man, and *leadeth us into all truth*; which is our *Comforter*, *Guide*, and *Leader*, in which we have unity and fellowship, which is without end, and a pure Religion that doth not change.

God overthrew *Sodom*, because of their *filthines* and *ungodlines*, in their *fulnes*, *pleasures*, and *abundance of Idlene*, vexed the soul of the Righteous Preacher. And God overthrew *Nebuchadnezzar*, who knew not the *Kingdom of the most High* ruled in men, that persecuted his people.

We have not the same Power and Spirit of the Apostles, for we are not the Spiritual men, we have not Spiritual weapons to fight withal, if you do not help us Higher Powers, we fail; for we hold our Traditions, and that which we have is by Tradition, by the earthly Powers; for we are not made Ministers by the immediate Spirit, Power, and Gifts, as the Apostles were, therefore the Higher Powers must help us, and to them go we with our Packet of Letters, as *Saul* did, for we are not Spiritual-weaponed men, as *Paul* was.

And since the Apostles dayes they made *Masses*, and *Faiths*, *Directories*, and *Common-Prayers*. Oh that men should be so ignorant of the

the Scriptures, as though they had never read them; which shewes, that God is the *Author of Faith*, and that people should *Pray by the Spirit*, and it must lead into all truth, and in the *Spirit and truth* men must worship God; but since the Apostles daies, that the true Church went into the *Wilderness*, have they invented *Churches and Worship*, and compelled to them with *Fire, Paggot, Goal, Whip, Stock, Cudgel, Prison, Inquisition, and Fines*. And doth not the blood of *James Parnel*, and many others (think ye) lie upon you, who are called *Church Faith'd People*? Hath not these Four Religions since the Apostles daies with their handy-works sufficiently discovered themselves and their *VVeapons*; them called *Papists* with their *Mass*; them called *Episcopal-men*, with their *Common-Prayer*; them called *Presbyterians*, with their *Directory*; and them called *Baptists* and *Independants*, with their *Church-Faith*? Now if the true Foundation and Rock was laid in the Primitive times, (which signifies *First*) what need there be other laid? But you after them set up such things, and persecute about them, which they did not about that which they gave forth.

And think ye that ye can set forth a wiser thing than Christ and the Apostles which gave forth Scriptures, which (say ye) have not the same Spirit as they had? And did not the Apostles see such as you, who run into the *Form of Godlines* fast enough, without the Power? And are not ye worse then them, who invents *Formes* of your own, and persecutes them that will not bow or bend to them? And are not people to wait for that which the Apostle said, the *Faith* which is the gift of God, which is revealed? You say now *Revelation is ceased*. And were not they to *Pray by the Spirit*, which reveals the things of God, and keep in his Fear, that the secrets might be revealed? Now you say in your made Faith, *Revelation is ceased*; but your made Faith we say, is not the gift of God, in which we build not in your dead one, (*Jude Chap.*) by which we have Victory over your Tempests, and by which accessse to God, by the gift which comes from him; by which we live, and in which we have unity, and can please God, by which we have accessse to him, and Victory over that which separates from him; which remains when your made Faith

is.



is gone; and the Maker and Framers of it both.

Come, Bury your dead: Have ye no one to bury your Dead, but let it stink upon the ground? And are not all they that have not the same Spirit and Power the Apostles had, the Uncircumcised that must go down into the Pit together? And are not all their Prayers abomination to the Lord, that be out of the Spirit the Apostles were in, and sacrifice *Carnes*? And did not *Balaams* Assle speak better then you, that be erred from the Spirit the Apostles were in? Did he not speak better than *Balaam* when he was erred from the Spirit? Read *Jude*, and see your Antiquity of error from the Spirit.

From a Lover of your souls, and for your rise into Life by Repentance, that you may know forgiveness and remission, and that which doth fulfil the Law, and doth not Revenge, and so end. Now while you have time, prize it, and give not up your selves to hardnesse of heart, for you long have been warned; and come to the Light

which Christ hath lighted you withall, that with it you may see Christ the Author of the true Faith, which is the gift of God, in which men please him; and then you will lay aside your own, and bury it, and judge your selves for making of it.

G. P.

The End

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